

THE LIBERATOR

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The Agents of the American, Massachusetts, Pennsylvania, Ohio and Michigan Anti-Slavery Societies are authorized to receive subscriptions for The Liberator.

The following gentlemen constitute the Financial Committee, but are not responsible for any of the costs of the paper, viz.—FRANCIS JACKSON, Edward Quincy, SAMUEL PHILbrick, and WENDELL PHILLIPS.

Liberator, that is to say, the few men who have more than a name across the severe ordeal.

A bag of gold at least in

the path. The Union, the highest message and dangers of the subject of public men, accepting the expect, when Union, if not

That most who peddles Boston Post, charge, called upon to dispensation of his gift, and let

son, and the late hour.

ILL, REFUGEE OF OPPRESSION.

There is a queer admixture of assinine stupidities and pro-slavery malignity in the following article.

From the Boston Post.

THE RE-ELECTION OF HENRY WILSON.

I hope it deserves, that we shall all strive to unite and combine all the friends of freedom; that we shall forget our other's faults and short-comings by the past; and sit labor to secure that co-operation by which the slave is to be emancipated, and how conspicuous a fame of extent was spread out before him. But when the annexation was made, and the line drawn, and the treaty signed, then he went for her, however butted and bounded, then he kept steady to the compact of annexation—then there was no date so small, no line so remote, that he would not plant it on the emblem all radiant that no foreign aggression might come! Here you have the Websterianism of Webster.

I cannot trace this great central principle and this mortal sentiment and trait which is the characteristic of his whole politics, through the last years of his life, without awakening feelings—some feelings unsuited to the time. I believe, you believe, the country and history will believe, that all he said, and all he did, he said and did out of full heart, for the Constitution, and that the author of glory, of that Constitution, is he who has done all, and will shine his brightest glory. When some years have passed away, if not yet that civil courage, that wisdom which combines, constructs and reconciles, which discerns that in the political world, in our political world especially, no theory and no idea may be pressed to its extreme; and that common sense, good temper, good nature, and not the pedantry of logical abstraction, and the clamor of intemperate sectional partisanship, are the true guides of life; and that seemed a gloomy foolishness, refuted by our whole history, that because in this cluster of States, there are different institutions, a different type of industry, different moral estimates, they cannot live together, and grow together, to a common nationality, by forbearance and reason; that an honest, just, and well-principled patriotism is a higher moral virtue than a virulent and noisy philanthropy; and that to build and keep this nation, is not the true way to serve God and serve man—And this and the wisdom will be remembered as the noblest specimen of the genius and wisdom of Webster. Better than any other passage, or any other catastrophe, this will be thought most happy to have concluded the great epic of his life. I refer you for them all to his immortal volumes; lasting as the granite of our mountains, lasting as the pillars of our Capitol and our Constitution.

It is remarkable that the same Massachussets, which so long and constantly supported a statesman of such conservative principles relative to the Union and the Constitution as Daniel Webster, should manifest the same unanimity in supporting a political agitator of such radicalism relative to the rights that underlie the Union, and the obligations that are found in the Constitution, as Henry Wilson. The great and patriotic labors of the former tended to preserve the work of the fathers; the labor of the latter tends certainly to the destruction of their work.

Strange as it may sound, it is for this detectable purpose of sowing the seeds of destruction—for a re-eksion on the South,—that Wilson wears his bonnet, and makes the words good, we need go no further back than to listen to the sound of his sedition trumpet in the last political campaign—the last laud of aiding to secure the re-election of the kindred spirit who removed Loring because, Loring executed a law of Congress. Did not Wilson point out the fifteen slave States on the map, and describe how, in them, over four millions of men were held in perpetual bondage? Did he not pray the character of the merciless laws—as he had it—upheld by the power of public opinion? Did he not work upon Northern audiences by urging that two hundred millions of dollars were drained from the boundless backs of these bondmen? Did he not call up "THE MEN OF THE NORTH,"—"THE MEN OF THE FREE STATES," to rally and attack this state of affairs, to use his own phrase, this "pig-iron"? And when, in allusion to some who held that the battle had been fought and won, did not Mr. Wilson proclaim that this Kansas struggle was but the Lexington of the contest, and that the Bunker Hill and Trenton, and Yorktown fight had yet to come? If there be meaning in their present relations, one of them must have erred much, possibly both; another age will decide between us.

Born and bred in South Carolina, of which State he would continue, for purposes flatly unconstitutional, just such a sectional party as the patriots, whose toil and blood made our country, never ceased to deplore—just such a party as Jefferson and Washington bared above all things.

It is with this moral treason upon his lips that Massachussets has renounced her Senator. It is now, and indeed, a piece of self-deception, to say that a third of the voters stayed from the polls, and because no party is clean enough for them; that Wilson has not been sustained. According to our polity, those who stay away from the polls, and those who do not, are equally guilty; and intend to come the next time. And indeed, it is very difficult to make it very clear, that he would rally the free States of the North into a war of extermination on the slaveholding States of the South; and hence, that he would continue, for purposes flatly unconstitutional, just such a sectional party as the patriots, whose toil and blood made our country, never ceased to deplore—just such a party as Jefferson and Washington bared above all things.

My mother is a native, my father is a Massachussets man—a college friend of Mr. Webster—and descended, I am proud to say, from your earliest Puritan immigrants—in the antagonistic positions of these two small, but noble States, I personally much to regret—as a patriot, still more. I wish the breach could be filled up and obliterated. If we have done you a wrong, if we have been the aggressors, I think I can assure you that there is not a man in South Carolina who is conscious of it; one who has not been sustained. According to our polity, those who stay away from the polls, and those who do not, are equally guilty; and intend to come the next time. I have the honor to be

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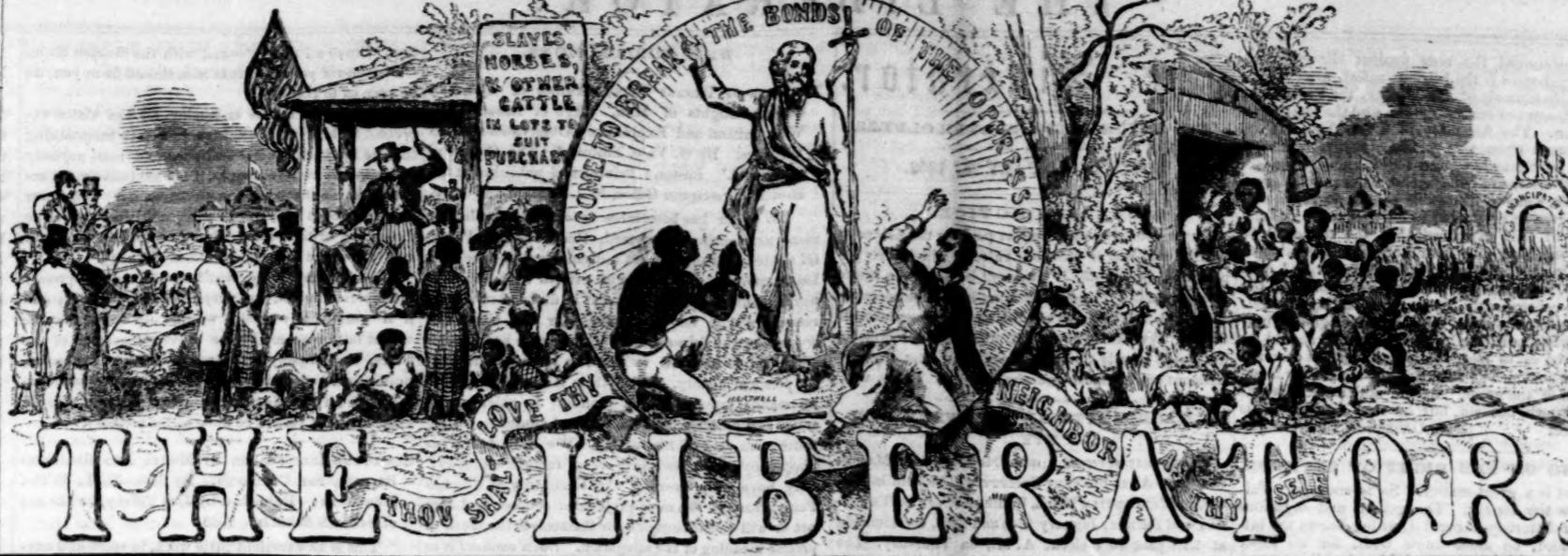
WM. LLOYD GARRISON, Editor.

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BOSTON, FRIDAY, JANUARY 28, 1859.

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SELECTIONS.

SPEECH OF LORD CARLISLE ON AMERICAN SLAVERY.

A soirée in connection with the Leeds (England) Anti-Slavery Society was held in the Victoria Hall, on Tuesday evening, 28th ult. The Mayor (Sir Peter Fairbairn) presided; and on the platform, and in other parts of the hall, were the Right Hon. the Earl of Carlisle, the Rev. J. Blomefield, Incumbent of St. George's, Rev. G. W. Conder, Independent, Rev. J. P. Chown, Baptist, Bradford, W. E. Forster, Esq., D. Lupton, Esq., Edward Baines, Esq.—&c., &c.—Lord Carlisle rose to move the first resolution:—

The Noble Lord, on rising, was received with unanimous applause, after which he proceeded to observe that he had hitherto held his public functions in the city of Leeds.

Rev. Mr. Eastwick, one of the Secretaries, and Rev. Dr. Poor, of Newark. Also a few remarks by Rev. Dr. Cleveland, and a brief statement of the finances of the Society, by O. E. Wood, Esq., member of the Finance Committee. From this statement it seems that the total receipts of the Society, from April 1st (the commencement of the Society's year) to the 14th of the present month, exceed £10,000 of the corresponding period last year, more than FIFTEEN THOUSAND DOLLARS; or say \$15,135. The donations were only \$653 less than last year to date of statement. From all New England, except Connecticut and Rhode Island, the donations were \$425 more than to same date last year, —of which excess, \$300 is from Massachusetts. The donations from the South and Southwestern States are considerably in advance of last year, while those from the West and Northwest (where the money pressure is still severely felt), are proportionately less. The Middle States exhibit about the same results as last year. Hartford and New Haven, notwithstanding the extraordinary efforts to divert their attention into other channels, are quite in advance of last year. Their contributions are increasing, and show the favor of the Independent Order of Clergymen to damage the Society, is much less than their disposition. They have done their worst—the Society prospers in spite of them. It prospers more with their open hostility, than it did with their pretended friendliness.

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MRS. SCRANTUM'S HEALTH.

FRIEND GARRISON: My sympathies have been unusually moved by a consideration of the very precarious state of 'Mrs. Scrantum's' health and general functions, as detailed by her so pathetically to 'Miss Verne' on the last page of the *Liberator* of January 1st. And as my tears and pity flowed out together, I could but suspect that the poor woman was not a reader of the *Liberator*, for had she been, she could not have failed to have seen and read those blessed little notices and disinterested commendations or puffs, that are so curiously and ingeniously interpolated among its editorials, as well as among its notices of anti-slavery meetings and agencies, that she who runs may read, of those various and wonderful medicaments and nostrums that will so magically and successfully cure all the ills that flesh in general, and poor Mrs. Scrantum in particular, is heir to. Pray Mr. Garrison do send the poor old lady the *Liberator*, that she may thereby learn the magic virtues of the various 'Pectorals,' 'Cathartic Pills,' 'Oxygenated Bitters,' 'Balsams,' and other humdrums, that it so frequently and ably portrays to the unwilling vision of its readers; and using thereof, she may get relief from her dyspepsia, her cough, and spinal and nervous complaints, with all her other begetting ills; and healed, invigorated and rejuvenated, the old lady may become a blessing and joy to herself and the enduring Mr. Scrantum, and other friends and sympathizers. J. A. H.

REMARKS. We accept, in good part, this witty thrust, as it does not jar (J. A. H.) our feelings in the least, knowing as we do that our correspondent is one who is strongly disposed to 'throw physic to the dogs,' even if he die for it. In extenuation we beg leave to say, in the first place, that we do not hold ourselves responsible for what is said, by way of advertisement, in our columns, in favor of any medicine, any more than we do for the opinions and sentiments of our correspondents. In the second place, it does not follow that, because there is such a thing as quackery, every kind of medical preparation, not sanctioned by the medical fraternity, must be put down in that category. In the third place, we cannot accept the mere ipsa dixit of our friend 'J. A. H.' that the medicines we advertise are mere 'humdrums'; especially when their efficacy is attested by multitudes of well known, responsible and highly respectable persons, under their own signature. If he has tried them, and found them unavailing, it is competent for him to testify to that extent, and nothing beyond it. But he has not done so; he 'begs the question' by assuming that they must be worthless nostrums, because the market is flooded with such. In the fourth place, we can speak favorably of Ayer's 'Cherry Pectoral,' and Wisconsin's 'Balsam of Wild Cherry,' because we have tried them both personally and in our family, and derived benefit from them, and we have no doubt that thousands of others have been relieved by their use; though nothing is better established than the fact, that what will benefit one person, will not always prove equally efficacious in every other case, even in the same disease; and therefore a universal and infallible panacea is doubtless an absurdity. Every case has its peculiar conundrums, while the general results may be very favorable. As to the 'Oxygenated Bitters,' we have never tested them; but we know a number of gentlemen who have certified to their excellence, whose veracity we cannot question, and who would never designably lend their names to sanction a worthless nostrum. Finally, we are as much opposed to quack, 'scientific' or otherwise, as 'J. A. H.' and shall never allow any preparation to be advertised in our columns which we know, or have good reason to believe, is a mere catchpenny affair.

P. S. Our facious correspondent recomends us to send a copy of the *Liberator* to the afflicted old lady aforsaid, so that she may be apprised of the moral virtues of the various balsams, &c. advertised therein. The suggestion is a benevolent one. He will recall that Mrs. Scrantum told Miss Verne that she had not received any medical treatment, on account of the expense. Who knows but she may yet be restored to health, if she can only be induced to try a little 'Cherry Pectoral,' &c. — [Ed. Lib.

SLAVERY IN MISSOURI.

ST. LOUIS, (Mo.) Jan. 10, 1859.

FRIEND GARRISON: You know this is a great State of border ruffians and slaveholders. But it is now an interesting field for abolitionists. Having been made the thoroughfare for Kansas emigrants, and being so nearly surrounded by free States, the spirit of freedom is considerably infused in many parts of Missouri. Let the agitation be brought here. Let freedom-loving emigrants from the East settle on this soil, and ere many years, liberty will be proclaimed to a hundred thousand.

My last address in Unionville was before a literary Society. The gentleman who was under engrossed to speak, kindly gave way, and the Society invited me to address them, which I glad to do, as it gave me the opportunity of speaking to a class of persons which otherwise I could not have reached.

For a fortnight past the weather has been tolerably good, and our meetings have been very successful, but there are signs of breaking up, and I fear I am again to be stuck in the mud.

St. Louis has her slave pens and slave auctions, and her papers advertise 'Negroes wanted,' and 'Negroes for sale'; yet there are so many non-slaveholders here, that it produces a spirit of toleration, at least to 'prudent' abolitionists.

The majority of the colored people here are 'free negroes,' who pay each \$10 license for the privilege of living in the city.

Yours, for the 'good time coming.'

LECTURES OF HENRY C. WRIGHT.

NEW YORK, Jan. 24, 1859.

BED. GARRISON: Yesterday, H. C. Wright lectured to the people of this place, in the afternoon, on 'What shall I do to be saved?'—showing that if we would be saved from our sins, we must study the laws of God as written on our hearts and bodies; and, by following out these laws, we shall be saved from the wrath to come. In the evening, he spoke of the location and employment of man after death; and said the more intensely he felt here in the happiness of his fellowman, the more interest he would feel over his people. If there were any instances, pleased with the people. It may be good, and well satisfied that he uttered more truth than those who oppose him. Some of his old Oldox friends were pleased to see him, while others said, 'He hath a devil, and is mad; why hear ye him?'

We hope soon to have him with us again. Many more will go and hear him when he comes again. Hundreds in turn are sick and tired of the 'chips and porridge of sectarian theology,' and are longing for something better.

Yours, in haste,

R. PLUMER.

BIRTHDAY OF ROBERT BURNS. The centennial anniversary of the birthday of Robert Burns was commemorated in this city, on Tuesday evening last, by the Boston Burns Club, by a banquet at the Parker House, at which speeches were made by Gov. Banks, Mayor Lincoln, Ralph Waldo Emerson, N. P. Willis, Hon. Josiah Quincy, Jr., Hon. George S. Hillard, Sidney Webster, Esq., Lord Radstock, and others: and an original poem read by James Russell Lowell, the author of 'The Breakfast Table,' &c., &c. It was, of course, a very brilliant occasion!

LETTER FROM ANDREW T. FOSS.

NO. 1, JOE DAVIS CO., (Ill.) Jan. 12, 1859.

FRIEND FRIEND MAT: Since I wrote you, I have held a series of meetings in Sterling, in Palmyra, in New Genesee, and in Unionville. In Sterling, our meetings were well attended, and considerable interest was manifested. The religious denominations are, throughout the West, much less interested in anti-slavery than when I was in the country two years ago. The revival of a pro-slavery religion last winter has sadly demoralized the people. The voice of humanity is drowned in the din and clatter of the sects, contending for their creeds and forms. The Anti-Slavery cause has tested the religion of the land, and shown it to be utterly worthless, for any purpose of moral reform. A legion of devils possesses this poor world. War, Slavery, Intemperance, Avarice, Superstition—the meanest of them all—rending the garments, and tearing the flesh of this demoniac world—and does the Church call upon them to come out? No! but she fraternizes with them, and casts the sanctity of her mantle upon them; and while the spirit of Jesus calls upon them to come out, the Church, in the language and spirit of these demons, cries, 'Let us alone; what have we to do with thee?' She has taken her stand with these powers of evil, and in antagonism to the eternal principles of right and truth. Well, let these demons and their ally—slavery—the Church—rave and foam; their doom is fixed; the whole crew will have to make a speedy exit. In Sterling there are a number of good friends to our cause. Jacob Powell paid all the expenses of our meetings there, and also made a donation to the cause. Also Joseph and Eliza Brown are among the best friends of the cause. Henry and Clark Powell, with their companions, are always forward and active in the good work. James Birdsall and family are efficient workers in the good cause. Wm. E. Lukens and family—old and tried friends of the cause—are here, and always ready to give effective aid. Samuel Albertson and family are also hearty workers in the Anti-Slavery cause. Besides these, there are many young people who show hearty sympathy in the great work of human redemption.

In Palmyra I had two good meetings. There are none in this town who adopt our motto of 'No Union with Slaveholders.' I was taken to these meetings by my good friend Henry S. Powell, some six or seven miles, and brought back to his hospitable home each night.

In New Genesee, we had a good series of meetings. Here live John and Emily De Garmo. No true friends to the slave, and to the Garrisonian idea of duty and obligation to him, are to be found, or to be desired. My stay with them was very happy. Some of the Methodists were much filled with wrath as the pro-slavery character of their miserable, idolized church was exposed. Their ravings, however, only added interest to the meeting by way of variety and amusement.

In Unionville I spoke five times. A part of the time the weather was exceedingly cold, and the meetings not as full as they otherwise would have been. The meetings here were held in the Wesleyan chapel. In criticizing the other denominations, these people showed very marked approbation of my most severe denunciations of their spirit and position in relation to slavery. I asked them if they desired or expected, because I was in their house, and enjoyed their hospitality, that I should, out of courtesy to them, leave their sin unrebuked. There was a very decided negative to this inquiry. I then stated the fact that the Wesleyans fraternized freely with the Episcopal Methodists, who are notoriously a slaveholding body, and also with other pro-slavery bodies of professing Christians. I stated that this they would do not with Universalists, or with persons of known immorality. Even Spiritualists had been shut out of the house, and only gained admission by a young man breaking it open; but even the Wesleyans did not treat slaveholders and their apologists as they do those whom they regard as heretics or immoral persons. Will I do these people the justice to say, they bore these criticisms with Christian temper, and in the main did not deny their justice. One of their number said, their minister did not preach anti-slavery; he had scarcely heard him allude to it at all. So far as I am able to observe, this sect is fast losing the anti-slavery life which brought it out of the Methodist Episcopal Church. My stay was prepared before me; and I was most hospitably entertained by L. C. Campbell, who was formerly a Congregational minister, but who now, with his excellent companion, is doing very earnestly the better work of humanity. They bear these criticisms with Christian temper, and in the main did not deny their justice. 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POETRY.

For the Liberator.

TO THE DAUGHTERS OF AMERICA.

Ye daughters of America,
This far-famed happy land,
Ye who in pleasant circles shine,
And round the fire-side stand—
Ye who are on Ambition's mount,
With laurel on the bough;
Ye who within the costly fane
In worship meekly bow—

Ye who have graced the college halls,
And won an envied name;
And walk with agile step the path
That leads to wealth and fame—
Ye who beside the bed of pain
Display your love and skill,
And in the dangerous dying hour
Your sacred trust fulfil—

Oh, let the prayer your sisters breathe,
In British Slavery's mart,

For freedom and a happy home,

Reach and enlist the heart.

Oh, think while you with all most dear
Have caught to cause a sigh,

The cursed law of slavery

Diserves every tie.

The mother's heart, however black,
Is loving as thine own;

And lustful man, in pride and power,

Heeds not the hapless moon.

Then, woman, act for the oppressed,
Thou hast a strength untold;

Then up, and for thy kindred speak

In accents strong and bold.

In God and on thy strength rely,
And even in halls of State,

In no far-distant, future day,

Thou shalt for truth debate.

Wherever man may nobly stand,

There is thy station too;

Oh, then like woman may you act,

Be noble, great, and true!

Manchester, Jan., 1859. SYLVESTER.

For the Liberator.

MARION.

Her dark eyes were so beautiful, her face so radiant fair,
And round fell, in clustering curlis, a wealth of raven hair;
Her voice was oh, so musical, her smile so very bright,
And you'd think she lived in heaven, that made her eyes so light,
Revealing life so rich within you longed and prayed to find
God's glorious truth, that brings on earth a heaven within the mind.

KATE.

THE REFORMER.

Calm, and earnest, and unshrinking,
In his study, long and still,

Sat a great reformer, thinking
Of the past, and promise drinking

Of the future's good and ill.

Mild of mien, and strong of spirit,
Had he scored deceptive arts:

Fashion swayed him less than merit,

And the fame he would inherit

Was the love of honest hearts.

He had men the world's desirous,

But he yielded not to fear;

For the soul-inspiring vision

Of the future's bright elysian

Filled his noble heart with cheer.

What to him were idle praises,

At the sacrifice of right?

What were Fortune's ruddy blazes,

Or the throne which Triumph raises?

Coming with a ban and blight,

As his inspiration bore him.

Through the flight of future years,

Doubt and Error fled before him,

And a halo circled o'er him

Bright as Heaven's arched bow appears.

Perfect freedom of opinion

Blessed the glorious coming time;

Virtue held supreme dominion,

And fair Truth in airy pinion

Soared in majesty sublime.

Thus comparing Past and Present

With the Future's destiny,

Home still made his pathway pleasant,

While he sheltered king and peasant

With his broad philanthropy.

And at each successive viewing

Of the shifting scenes of life,

He was ardently pursuing

Truth and goodness, and renewing

Strength to conquer in the strife.

From the Independent Democrat.

TO JOHN G. WHITTIER.

BY SIBYLLE KETCHUM.

Bard of the North! we hear thy strain

Ring o'er our rugged Northern clime,

Whose ever great and noble hearts

With warmth beat back responsive time.

The Laborers hear, and from the field

And workshop rises high thy name;

For honest men rejoice to give

To well-earned worth the merit of fame.

Along these valleys, hills and streams

They gave the noble Indian birth,

Peals the loud note to tell our race,

His untold dignity and worth.

Friend of the Bondman! as the rock

Beneath the sledge's blow will give,

Sons walls and chains, beneath thy words,

Give way to let the victim live.

Friend of Humanity! from age

To age shall all rever thy pen,

As working out God's noblest law,

Or serving God in serving man!

Measures and verse are to thy words

As wings are unto eagles given;

As volume to the mountain stream,

Or speed unto the bolt from heaven.

Brother, go on! the field is large,

The world is sick, and groans with pain;

Deceit and Crime are nursed by law,

And bondmen clank appealing chains.

The day demands an Arm of Iron,

A Heart of Love, a spirit strong,

To build for Mercy, Truth and Right,

A thrum upon the tomb of Wrong.

Amherst, Dec. 22, 1859.

MUSIC.

How soft the music of those village bells,

Falling at intervals upon the ear

In cadence sweet! now dying all away,

Now pealing loud again and louder still,

Clear and sonorous as the gale comes on.

With easy force it opens all the cells

Where mem'ry slept. Wherever I have heard

A kindred melody, the scene recurs,

And with it all its pleasures and its pains.

The Liberator.

ADIN BALLOU ON THE INSPIRATION OF THE BIBLE.

FRIEND GARRISON:

Our community is passing through a most healthy excitement. The self-styled Evangelical sects, with the aid of some would-be liberals, have instituted a course of lectures on the Inspiration or claims of the Bible. The resident ministers, and some of their ministerial brethren from abroad, have put forth their efforts to prove the plenary inspiration of the Scriptures. This absurd and injurious claim has been met in meetings of lively discussion. The pulse is heating warm in theological circles.

Of course, the platform, ruled by ministerial authority, has been foreclosed against all honest liberals. Our work of investigation has been outside, and proved effectual. Last Sunday evening, at the request of numerous citizens, Adin Ballou, of Hopkinton, gave a lecture on the Inspiration of the Bible. It is needless to say that the subject was elucidated in a clear and masterly manner. All who are acquainted with Mr. B. know his ability and honesty of purpose. It was a great success. Never was our spacious Town Hall packed closer with patient and gratified auditors. And, as a matter of regret, we mention the fact that hundreds were unable to find room even to stand. We took note of time, not impatiently, but to regret its flight, and for one hour and a half the lecturer, by close logic and acumen, instructed us in the true merits of the Bible.

I am happy to say that a synopsis of this lecture is needless, since in a few days it is to be issued. The care and precision with which Mr. Ballou has written out his views on the important question of Inspiration will make it a pamphlet of great value.

Next Sunday evening, Parker Pillsbury is to give us his lecture on the French Revolution. The object of this is to meet the current clerical argument, that the Revolution in question was the sole result of infidelity. We hail the present agitation with joy, believing that right and humanity have much to gain.

CLAUDE BRINDIS DE SALAS.

It is impossible to observe without admiration of the fact, that those men who have realized great things on the stage of life, and have surpassed their contemporaries, have all been—or, at least, the greater part of them—of obscure origin. It were useless to stop to cite examples in support of a matter so well known, and to enumerate them in this short article would be to annoy the reader unnecessarily. It is in this manner, without doubt, that nature wishes to demonstrate to the world, that to her alone, and not to human wisdom, did the existence of great men. She, beginning to exercise her power at a period of life when this wisdom can do nothing, obliges us to admit that all is her work.

Claude Brindis de Salas, if we consider the place in which he was born, and the epoch, ought undoubtedly to be classed with those men who have distinguished themselves for good actions, and whose life, as will be shown in this narrative, may be considered an example of what a combination of good luck and talents may accomplish.

The family of this person consisted of his parents and several brothers, all of pure black African origin, but living in a state of respectable industry to which this race may attain. In the year 1800, Claude Brindis was born in Havana, and nature, already preparing for him a station attained only with great difficulty by persons of his class, permitted, a few days after his birth, that his mother should have the honor of naming him. On account of his good conduct, he had previously been employed as wet nurse to a brother of the first-born of said house of Chacon. This double foster-brotherhood, the great retirement in which the nobles of Havana were at that time educated, and the good character of the son of the nurse, attracted the attention of his excellent foster-mother; and from that moment, he and his mother became the recipients of the greatest kindness and favors, corresponding with the patriarchal character of the Havana.

The little negro was a trifle more than fourteen years of age, when, in view of the great taste he manifested for music, they placed him a pupil in the Academy of the distinguished Professor, Ignatius Calvo, well known in Cuba for his musical talents, as also for his worthy emulation of the not less celebrated Thomas Alarcón. As the pupil advanced in his studies, he distinguished himself as a singer, and the excellence of his voice was such, that he was in demand at all great festivals, and was asked, as a great favor, that his voice might be heard, as 'his treble was unequalled.'

At that time, the island was governed by his Excellency, the Marquis of Somorveld, who had a seat at a feast in the convent of Our Lady de Mercedes, and where, delighted to hear so fine a voice, he took pains to inform himself about the circumstances of the singer, when he desired to see him. Now begins the true epoch of the musical triumphs of our hero. The community, or the largest part of it, endeavored to get an introduction to the young singer. The Governor showered eulogiums and favors on him; advised him to continue his studies with diligence and constancy; gave him a gold coin valued at seventeen dollars, and offered him his protection. Friendly and enthusiastic gifts from others followed on that, to Brindis, memorable day, and he returned home with a sum amounting to nearly a hundred dollars—the total amount of the donations made by his auditors.

Nature did not confide Brindis to two talents—two faculties; he was familiar with dancing, and for a long time a director in teacher of this art to the most distinguished youths, including the families of the Governors. He even eclipsed professors of greater reputation.

I confess to a considerable degree of confidence in this fact, phenomena and usefulness of Spiritualism; but I have no idea of supporting a Spiritual paper that dares not say that its soul is its own, in the presence of slavery, that bloated pet of both Church and State in our beloved republic; neither would I sustain the Liberator, should it become thus craven-hearted and cowardly; a contingency, I trust, which is among the things impossible. Let the paper be named.

Yours, for whatever is good, wherever found,
E. W. TWING.
Springfield, Jan. 17, 1859.

INFORMATION DESIRED.

FRIEND GARRISON:

It is to be regretted that our excellent friend Higgins, in his remarks at the recent meeting in Worcester, did not give the name of the crawling reptile whose relative and manager contrived to wriggle itself into his anti-slavery presence with the insulting proposition pendent from its proboscis, for our friend to write spiritual articles for its benefit, provided he could do so, and 'say nothing about slavery.'

At that time, the island was governed by his Excellency, the Marquis of Somorveld, who had a seat at a feast in the convent of Our Lady de Mercedes, and where, delighted to hear so fine a voice, he took pains to inform himself about the circumstances of the singer, when he desired to see him. Now begins the true epoch of the musical triumphs of our hero. The community, or the largest part of it, endeavored to get an introduction to the young singer. The Governor showered eulogiums and favors on him; advised him to continue his studies with diligence and constancy; gave him a gold coin valued at seventeen dollars, and offered him his protection. Friendly and enthusiastic gifts from others followed on that, to Brindis, memorable day, and he returned home with a sum amounting to nearly a hundred dollars—the total amount of the donations made by his auditors.

Nature did not confide Brindis to two talents—two faculties; he was familiar with dancing, and for a long time a director in teacher of this art to the most distinguished youths, including the families of the Governors. He even eclipsed professors of greater reputation.

I confess to a considerable degree of confidence in this fact, phenomena and usefulness of Spiritualism; but I have no idea of supporting a Spiritual paper that dares not say that its soul is its own, in the presence of slavery, that bloated pet of both Church and State in our beloved republic; neither would I sustain the Liberator, should it become thus craven-hearted and cowardly; a contingency, I trust, which is among the things impossible. Let the paper be named.

S. MITCHELL.

Concord, (N. H.) Jan. 16, 1859.

WOMEN AND WORK.

'WOMEN AND WORK,' by Barbara Leigh Smith Bodichon, with an Introduction by Catharine M. Sedgwick, is the title of a neat and sensible little pamphlet, just published by C. S. Francis & Co., 554 Broadway, New York. Below we give Miss Sedgwick's introduction.

Religious works and moral essays written for the English public, require some modification to meet the wants of the American people.

We are at a different stage in civilization—in a different position. We have different modes of education, different modes of life, and far different prospects.

We are not consolidated by savage laws, by hereditary